

FULCRUM

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15¢

TAX



BIKE

SOAPBox

As the "Soapbox" drawer is rather empty FULCRUM is using the column to demonstrate just what "Freedom Of The Press" means in the capitalist papers.

Below are two Letters to the Editors. The one sent to the Victoria Daily Colonist was not published at all. The one to the Victoria Times was published with the part outlined in black censored out. It is realized of course that space limitations prohibit all papers from publishing all letters. It is left to the reader to evaluate how much the censored writings would have contributed to thought in comparison to those letters that are published and to compare which serves or offends the interests of the capitalist class.

To the COLONIST
(not printed)

Gorde Hunter is no doubt genuine in expressing his abhorance to predjudice and discrimination between persons. Unfortunately however in his editorial on Brotherhood (Colonist Feb. 22) he is guilty of feeding the ignorance that gives rise to such predjudice. He refers to Jews as a race. Historically the term Jew refers to the numerous Semitic tribes dwelling in the eastern Mediterranean area before 1300 B.C. who united and accepted Yahweh as their deity. It is difficult to imagine a valid interpretation that could have thus deemed them a race. Even so, in the time since, during the numerous wars and conquests between themselves and others they have assimilated large numbers of other peoples and large numbers of them have likewise been assimilated by others.

Hunter attributes to Jews a sort of natural inclination for brotherhood making money and honesty. To so pander to ignorance in the name of brotherhood is as false as it is to do it for the opposite reason.

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FULCRUM

The Journal of the Victoria Local,
The SOCIALIST PARTY of Canada
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To the TIMES
(printed but censored)

It seems that only the grossly anesthetized could fail to perceive the commercial causes of the recently ended Nigerian civil war. A few of the we-stand-on-guard-for-ye-old-profit-system type reporters have stressed "tribal divisiveness" alone in their descriptions of that war. But it is hardly to be expected that capitalism can be brought to Africa while its class division, in all aspects except its effects in Nigeria is nothing new. It is maintained everywhere.

However, clues are to be found in news reports like this -- "With the task of subduing the Ibos over, the tribes must now compete for power and riches;" and -- "The majority of (Biafran) people were -- and remain -- relatively hungry in contrast with the Biafran elite, who not only clearly had enough to eat but also lived in relative comfort."

With oil being the most important wealth to be fought over, we are informed in another report that the former "plan

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TAX BITE

It is almost a bi-weekly ritual for workers to complain about taxes. On rare occasions there is a Socialist in the crowd and on even rarer occasions this Socialist is foolhardy enough to venture forth with his view that workers pay no taxes. For all the workers know that the Socialist can read and right there on his pay slip amongst all the other check-offs printed in black and white is a clear statement of the workers tax payment. It all goes to prove what the other workers had long suspected, that the Socialist is, more than just a little, mad.

If the workers did not have to hurry away to do the capitalist's bidding or to pay for rent and food etc. the Socialist might have time to explain the source of his mental aberrations. It seems the Socialist thinks he has some knowledge about something he calls the value of commodities. Seems he thinks that the value of a commodity is the socially necessary labour it takes to produce it and commodities in the long run exchange at their value. That is if it takes twice as long to make a table as a chair the value of one table will equal the value of two chairs. Seems he thinks that under capitalism the worker also has a commodity to exchange. That commodity is the worker's labour power or in other words his working ability. Seems this Socialist has some more funny ideas he got from a German economist who lived in an English slum. Seems he thinks the value of the worker's labour power is determined just like every other commodity - by the amount of socially necessary labour it takes to produce it, that is the amount of labour it takes to produce his food, his clothes, his shelter, his transportation, his medicine, his schooling, etc., etc. Also included in the value of his labour power is what it takes to have a wife and children so that he can be replaced when he can no longer be profitably used. This value of labour power is translated into so much money per hour, per week or per month or per piece of work. As mad as he may seem the Socialist recognizes there are factors affecting this value sending its price upwards or downwards. For instance a slack demand for labour power (unemployment) will tend to depress its price while trade union militancy should (but does not always) pressure wages upward.

In North America wages tend to be higher than the rest of the world because of the historic factor that is a past history of general shortage of labour and consequent high demand and relatively higher wages.

If any worker should ever be careless enough to listen to the Socialist long enough to get this explanation of the value of labour power he will be trapped in the Socialists mad web.

"So", will say our Socialist, "if the worker only receives the value of his labour power how can he pay taxes?"

"But, but! It's on the pay slip. They took it off my wages."

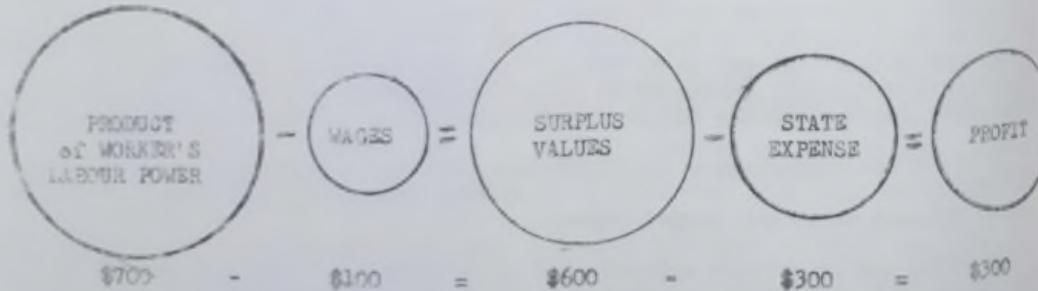
Look at it this way. You know that income tax was a temporary measure brought about in Queen Victoria's time. ... to help us understand we'll go back to before that time and we'll make what these university types call a model. In our model we will reduce all the members of the capitalist class to one capitalist and all the members of the working class to one worker and the state to a fraction, let us say one soldier and one politician.

Tax Rate (continued)

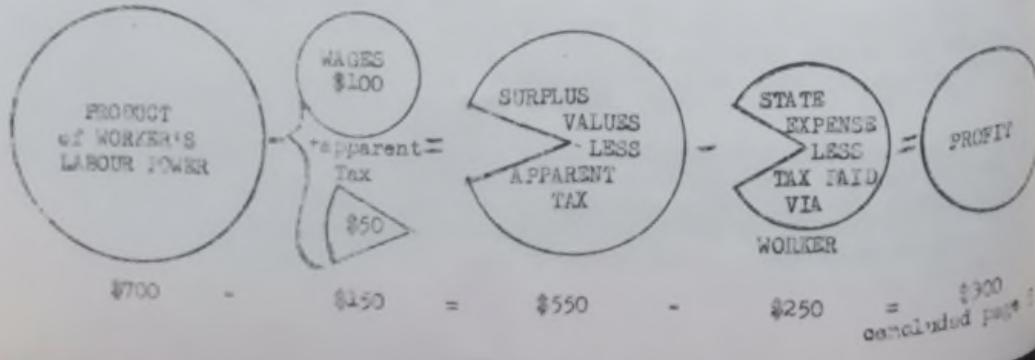
Now let us say, that the value of the worker's labour power is \$100. per week and out of this \$100. labour power the capitalist gets \$700. per week in newly created wealth leaving the capitalist a surplus value of \$600. per week. But the capitalist is not home free. He has to have the soldier to guard his property and to protect his markets and trade routes and to plunder new territories for sources of raw materials. The value of the soldier's labour power is \$75. per week. Then he has to have the politician to legislate and keep his profit system orderly. The value (probably inflated) of the politician's labour power is \$225. per week. This makes the total expense of the state = \$75. + \$225. = \$300. per week. Taken from the surplus value of \$600. the poor capitalist is left with a mere profit of \$300. per week. Now if our capitalist had not studied the works of the mad economist from the Sozies he might say to himself: "Out of my factory I get \$700. worth of newly created wealth every week but I have to pay out \$100. to that wretched wage slave and \$300. to keep the state going. That leaves me with a mere profit of \$300. How can I make more? I'd get rid of my wage slave but I must have him to run my factory. I'd have my politician fire the soldier but there is a danger that other capitalists might get my markets from me and besides when my wage slave gets out of line I need my soldier to give him a few bumps on the head. I'd raise my prices but I am already charging as much as the market will bear. Ah! Ha! I have it, I will get my politician to legislate a \$50. tax upon my wage slave. Now the wage slave receiving only \$50. instead of \$100. cannot afford the necessary food clothing etc. He is forced to demand a wage increase and there will be a consequent fight with the capitalist. When the smoke clears the wage slave will appear to be earning \$15. out of which he will appear to be paying \$50. taxes.

The whole development can be shown in two equations.

Before the tax reform the capitalist's balance sheet will be thus:



After the tax reform:



So the "worker's taxes" are in reality just a bookkeeping trick. In fact, the worker does not even temporarily get his hands on his so-called taxes. The capitalist merely writes the figure on a piece of paper and passes it directly on to his (the capitalist's) state. But the capitalist is not stupid. He doesn't keep all this paper work up for nothing. When the worker thinks he pays taxes it is easier to keep him patriotic, and worrying about "his taxes" the worker becomes a useful watchdog of the economy of the capitalist's state. Also when there is a surplus of workers on the market (unemployment) the capitalist is then in a position where he can reduce wages. There are two ways in which this can be accomplished. The use of the lock-out, a rather expensive method, or he can reduce the wages by getting his politician to use the tax dodge to reduce wages. Because of the unemployment the worker will find it difficult to recoup the loss.

Now next time you get in a discussion with a Socialist and he asks what your father, grandfather and great grandfather did and you tell him they worked for wages. Next ask how big a legacy did they pass on to you and you'll tell him nothing. Then if they had nothing over what it cost them to live, how could they pay taxes? But now you begin to understand what he is talking about.

You see you made a mistake. You shouldn't have read this article. Now you, like the socialist, are becoming, more than just a little, mad.

Larry Pickner

Victoria Local

HUMAN MACHINES

Socialists have always pointed out to members of the working-class that they, as a class, are enslaved to the capitalist class. Dr. R. Lee Brummet, professor of accounting at the University of Michigan's graduate school of business administration may not agree with us but he can give us the view of the owning class. He states that when a company buys an asset, it is treated like an investment and is depreciated over its useful life and is written off as a loss when it is destroyed or becomes obsolete. He continues: "Firms also make investments in human assets. Costs are incurred in recruiting, hiring, training and developing people as individual employees and as members of interacting organizational groups". (The Financial Post, Feb. 22, 1969). This, he feels, should be integrated into a company's balance sheet. And so the worker is viewed as an asset -- the same way as a machine is.

It has been the Socialist's view that workers are employed so that a company may make a profit from the worker's toil. This is usually referred to, by many, as wage-slavery. This point is made clear in the following story: "An employer, well-known for driving his workers, sent for an employee who had made a minor mistake. "You're fired!" he barked. "What d'you mean, fired?" shot back the angry hireling. "I always thought slaves were sold!" (Financial Post, Jan. 24, 1970)

The worker is regarded as an asset by Dr. Brummet and by the Financial Post as a slave (jokingly, of course). This shows that capitalism is a dehumanized society where man is reduced to a cog in the machinery of producing profit.

The Socialist Party of Canada has the answers to today's problems. So why not subscribe to our journals? Find out the answers. Convince yourself of their soundness. And then, join the only worthwhile cause of today!

John Woolcock

Vancouver

PRIORITIES OF PROFIT

There are numerous arguments against Socialism. "Socialism means dictatorship", the loss of personal freedom", "regimentation". "It means taking from the rich and give to the poor", "the dividing of wealth equally", "an end to initiative", inventiveness" "adventure" and "exploration" "It means a stagnant world".

It means in fact none of these things.

Socialism is said to have been tried and failed in many countries, including Russia, China, England, Austria, even Nazi Germany in its day being dubbed Socialist.

In fact Socialism has not been tried in any country. It could not be. It is not a form of government or a proposal to improve or modify the inner workings of a nation. It is a new form of society, the next phase in social evolution.

Socialism is opposed by the owners of capital because it will end their privileged position, which it will do. Capitalists believe themselves entitled to all the wealth they can lay hands on, the millionaires anxious to become billionaires, then multi-billionaires. To them there is no connection between these activities and the consequences for others, or if there is a connection, it isn't their fault, they are not their brothers' keeper, the others should do as they do, etc... Besides, they give more than their share to the churches and rehabilitation centers.

Certainly the capitalist sees no good reason for Socialism and he uses his influence to oppose it, his newspapers, broadcasting stations and other information outlets giving extended and not entirely scrupulous service to this opposition.

Socialism is also opposed by some who believe or pretend they are its friends. There are workers who vote for the New Democratic Party or the Communist Party under the impression that they are voting for Socialism, which to them means an abundance of reform legislation, and there are NDP and communist spokesmen always on hand to encourage this fiction.

Then there are Liberal and Conservative opponents of Socialism who become extravagant in proposing reforms, which sometimes happens, and are denounced as Socialists by tongue-in-cheek or more straightlaced upholders of the status quo.

All this adds to the confusion on Socialism and is certain to be given a much better hearing from the public information outlets than would a carefully prepared Socialist assessment.

Underneath all the horseplay however there is a better appreciation in ruling circles of the role played by the alleged exponents of Socialism and when a CCF leader retires from active politics he is given VIP treatment in the daily press, described as the "grand old man" of "Canadian Socialism", the agent running around the world on special and important government missions. A British equivalent enters the House of Lords and sends out periodic pronouncements widely and respectfully heard - except by Socialists. Rewards are reserved for the leading political servitors of capitalism, those who serve in the name of Socialism often receiving special consideration.

The serious student of Socialism (and everyone should be a student of the subject) may well ask the question, since there are so many undependable sources of Socialist knowledge, how do we know when we have reached a dependable source?

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The Priorities of Profit (continued)

There are numerous thoughts or ideas circulating on all subjects. These thoughts become knowledge when they are shown by investigation to fit facts. Socialists do not ask simply that their thoughts be believed. They ask that their thoughts be related to the world of reality. If they fit reality, they must be regarded as knowledge.

It must always be remembered that the health of society is the playground of special interests and social quacks. The serious student will remain on guard against their influence.

Among the questions that come to the fore when Socialism is mentioned are: Why Socialism? What is wrong with the world that cannot be corrected without drastic means?

Society as it is now - that is, capitalist society - has solved certain of man's great problems. The human race has come a long way from the tress and much of this distance has been covered by capitalism. For many thousands of years man struggled against nature for the means of life. Capitalism ended that struggle. It raised productivity in wealth to levels far in excess of man's needs. This has been its greatest achievement. But although it has made possible abundance for all, there are still areas of the world where people die of starvation and other areas where people live in want even while surrounded by wealth sufficient for their needs. This is true in the most backward nations and also in the most advanced ones. It is true even in the richest countries in the world, including the United States and Canada.

The defenders of capitalism glide over all this in superficial ways. They are disturbed by the urgent message, "People starving. Send missionaries," but see no significance in the native synicism, "Plump and tender." They will send a box car load of wheat ten thousand miles and find comfort in their own open-heartedness long after the wheat has been consumed and the flesh-covered bones of its recipients buried. They will talk bravely about a "just Society" or a "war against poverty" and fight savagely against a trivial improvement in the lives of the poverty-stricken.

Those who behave in this way are not the oddballs of society, not the placard-carrying eccentrics, but the most respected and influential people around us, society's Who's Who and accompanying bootlickers. They behave in this way because reasoned and responsible behaviour could only be harmful to their economic interests.

And these interests play a dominant role in the affairs of society. The owner of a factory or other concern favors ideas and actions that are helpful to his economic interests. He opposes infringements on these interests. He opposes increases in wages, for example, because they reduce profit. That they benefit his employees is not important. He is not in business to benefit his employees, he is in business to make profit, and all who would bring him pleasure must shower this aim with praise.

A constant struggle goes on in society between people who are not biologically different but have antagonistic economic interests. The capitalist class own the world's wealth producing agencies and cause them to function only for the purpose of bringing in profit. The working class operate these agencies, receiving wages in return, the amount of the wages being the source of the friction between the classes. Both sides approve fair wages but fall out over their dimensions and it never happens that the

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The Priorities of Profit (continued)

capitalists fight for higher wages than the workers consider fair. In this struggle the capitalists have most of the advantages, as can be seen in the fact that they are the wealthy people in society while the workers are the poor people and continue to remain poor no matter how great may be their produce or how wealthy their employers. This is a feature of capitalism that cannot be altered without altering the basic structure of society. Capitalism makes possible plenty for all, then makes it impossible for all to have plenty.

Another problem that cannot be solved by capitalist society is the problem of war. Since industry today is privately owned, the owners compete against each other in many ways to enlarge their own profit. Nationally they steal each other's markets, overbid, undercut, form mergers and do everything short of burning down opposing plants, and this too has been known to happen. On the international field it happens on a large scale. The capitalists of the different nations face each other on the world market and in the interest of profit everything goes, up to and including mass murder.

Men have fought for many thousands of years and have always professed the purest of motives. But always they have fought over the good things of life, first to live, then to live in splendor, this last condition made possible by the enslavement of other men. Today the wealth of those who live in splendor has far outstripped the treacherous, brutalities and dreams of other times and continues to grow mountainously; ~~and~~ as it grows, so too grow the terrible means of its acquisition. Capitalism has given modern man the power to destroy all life in a moment of time and now writes, pleads, confers - and awaits incineration.

There are other problems for which present society has no solution. The problem of crime is one - not the kinds of crime common to the world of business, which are legal, but the kinds that are not legal, taking the form of unauthorized robbing and killing. These crimes often now have the appearance of big business, organized into syndicates with branches in large centers and, also like big business, complete with the protection of hired thugs, public officials and parliamentary lobbies. There is even a syndicate that specializes in murder: name the victim, pay the price and the corpse is assured, with no messy court procedures or soiled reputations.

Capitalism worries about crime and gives the villainous loaf of bread stealer the full weight of its preventive majesty; but though the jails are filled with ragged rascal crime continues to ebb and flow unmindful of its fate both here and hereafter, unmindful of the lash, the cell, the rope, the gas chamber, the electric chair and the everlasting flames of hell.

The priorities of capitalism also create or perpetuate problems. The hundreds of billions that produced the hydrogen bomb could also have produced a cure for cancer, but the bomb was more needed. The hundreds of billions could have taught mankind what is wrong in the world, but that would never do. Those who control the hundreds of billions must settle for the hydrogen bomb, the dread of cancer, the smog filled air, polluted water, barren land, the thousand ailments of a sick society, or give up control of tomorrow's hundreds of billions. For the time is only one response: they cannot give up their dominant position, no matter how much they sorrow for society.

The Priorities of Profit (continued)

So this is capitalism, today, tomorrow and for as long as it is allowed to contaminate the earth. Socialism is proposed as the only practical and sensible alternative and the only possible one short of extinction. Capitalism has solved the problem of production. It has made possible sufficient to provide for the needs of all humanity. That was its job. Its job is now completed. Its continued existence can at best mean only the gradual erosion of the level to which it has raised society and an ever-darkening uncertain future.

And what is Socialism? It has been said that Socialism is not dictatorship and regimentation, that is has not been tried in any country, and that it is a new form of society. Socialism is not intended to be utopia. It will not solve all problems and raise society to a state of perfection. It is intended to deal with the more pressing of modern problems, the ones that capitalism cannot deal with, particularly the problems of want and war. These can be easily dealt with - in a Socialist society. Indeed, in a Socialist society there will be no need to deal with them, they will have been dealt with, the establishment of Socialism will have ended them.

This can be readily seen when the source of these problems is known. Poverty has been traced to the class ownership of the means of life. All of the things (land, factories, mills, mines, etc.) needed to provide for the needs of all the people are owned by a small number of the people, the capitalist class, and are used only to provide profit for their owners. The mass of the populace, the working class, have access to the needs of life only when profits are possible. When profits are not possible, production of goods is curtailed or stopped, to limit further the already limited lives of the workers.

The absurdity and harmfulness of this situation is buried in the weighty and impressive output of the well paid legions whose work it is to make capitalism sound good and the capitalists necessary. But however successful their efforts may be, capitalism is still not good and the capitalists are still a parasite class standing in the way of a world worth while.

The solution to the problem of want is reached by ending the class ownership of the means of production and distribution, establishing social ownership and continuing production for the sole purpose of providing for the needs of all in society. There is nothing complicated or massive about this aim. All that is massive is the smoke-screen designed to protect parasitic privilege. When this has been penetrated, the rest is a simple, almost overnight, change.

As to the claim that Socialism means dictatorship and regimentation, it must be noted that wherever these conditions prevail capitalism is solidly entrenched, even though playing with Socialist phrases. Dictatorship and regimentation are in fact capitalist props harmful rather than helpful to the Socialist objective, which has long been stated as "common ownership and democratic control."

That Socialism will also end war should be clear when it is recognized that war has the same source as poverty. Just as the capitalists quarrel with the workers over the wealth produced by the workers, so too do they quarrel with each other over the distribution of the loot. On the local and national scene they struggle for advantage in many ways, finally at the ballot box. Internationally they exhaust the ways of peace - manoeuvring, bullying, threatening - then resort to war. When there are

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The Priorities of Profit (continued)

no capitalists to quarrel over loot and no loot to quarrel over, there will no longer be war.

The disappearance of loot obviously means also the disappearance of crime and the release here and elsewhere of vast sources of human energy for research, exploration and all the activities today hampered by the priorities of profit. The charges made against Socialism are turned in the wrong direction and will have no meaning when capitalism has been ended.

Simply stated the Socialist aim is the establishment of a system of society based on the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

A worthwhile task for all who would aim at a worthwhile world.

J. Milne

Winnipeg

Letter (concluded)

The large number of Jews involved in merchant activity can be explained by the historic fact that during feudal times Christians legislated against Jews owning land, entering the professions or entering most trades. They were therefore relegated to exist in fields that were beneath or even forbidden the Christian - petty commerce, peddling, innkeeping and money lending (usury). The advent of Capitalism changed these lowly positions to ones of comfort and the Christians took a second look at the interpretations of their religions. The consequent struggle for loot gave rise to new prejudices. Today the propounders of the theory of the Jews natural money making talent would be pressed to explain the large number of low paid New York Jewish textile workers who are equally exploited by Jewish and non-Jewish capitalists.

There are a wide variety of concepts of race prevalent today. More down to earth concepts divide man into basically three races, Caucasoid, Negroid and Mongoloid which are differentiated basically through skin pigmentation, shape of face and eyes. But how valid is even this race concept? A heart transplant is most difficult operation to successfully bring off. The cells have to be very similar to avoid rejection. The first successful heart transplant was a "white" man with a negro donor. Would the transplant have been more successful had they used the heart of a "white" person with a different blood type? The answer is obvious. Perhaps some new race nut will bless us with a concept of a type A blood race and a ABn negative race etc., subdivided into extra if chromosome races etc. A more rational theory of man is that we all came out of the ocean at the same time and through the millions of years because of various physical and climatic conditions throughout the world through natural selection certain varieties have survived in separate areas.

The term race must however have meaning. It is valid to talk about a group of birds called the sparrow race and the varieties of that race, or the rose race or the dog race or rat race. There is also a group of highly intelligent anthropoids who have yet to come to the realisation that they have a common last ancestor. It is to be hoped that this group of anthropoids will soon use their intelligence to rid themselves of their ignorance and superstition at least to the point that they will regard themselves as the HUMAN RACE.

Larry Lickner

Victoria

SHORT SHOTS

An editorial in the Western Producer, a farmers' magazine revealed an uptightness about a controversy in the middle of Canada's breadbasket, over wheat "surpluses" and hungry Metis. The editorial claimed the controversy was due to a series of blunders made by various ponerosa of profit society. The leader of the Saskatchewan Metis Society was criticized for not approaching provincial welfare authorities about the hungry Metis, and the welfare officials for not approaching him. He was censured for not revealing the 5,000 names he said he had of gaunt people. MP Bert Cadieu was cited for changing the term "hungry" to "starving" when describing the Metis plight in the House of Commons.

This "...aroused the emotions of Canadians from one end of the country to the other. The Canadian Wheat Board, because of its perfectly legitimate explanation that its regulations did not allow for handling of grain in an exercise of charity, was labelled all sorts of nasty things, and many of the media across Canada took a swipe at the bureaucracy that stood in the way of getting food to hungry people." (WP, Mar. 5/70).

The federal government was attacked for sending investigators of its own among the Metis families. The Metis were too proud to admit hunger, but couldn't hide the fact they were living in conditions of shocking squalor, "unfit for animals", etc.

"About the only people who came out smiling like roses," said the article, "were the NFU (National Farmers' Union) members who had offered wheat and found a way to get it to hungry Metis on their own initiative." They milled some wheat into flour and hauled it up in trucks, "...with the fini of ingenuity that is typical of the western farmer,..."

Anxious to protect the industry and its institutions, the editor unavoidably and possibly unconsciously defended the basic moving force of modern social organization. He warned that - "...if the occasion should arise again, the sponsors of schemes such as this should look for ways and means of carrying out their good intentions other than through Wheat Board channels established to handle farmers' grain commercially. Changes in regulations, however well-intentioned, could easily backfire, to the detriment of the farmer."

That's just the point. Wheat, like all foods and other goods, is produced for sale with a view to profit. Hundreds of thousands of humans die every day in various parts of the world because of this basic tenet of contemporary times. Canadians, "from one end of the country to the other" can have a ball getting emotional about the bureaucracy of some of the institutions of artificial scarcity, - it is not their bureaucracy, it is their mistaken nature that contributes to the cause of want. Neither all the "good intentions" nor the charity in the world will end the problem. There is no substitute for serious searching into the dynamics of economics.

Of course changes in the regulations of the Wheat Board "might backfire to the detriment of farmers," so long as their interests are oriented to the profit motive. Farmers can't make money by giving wheat away. But the regulations of society, which the Wheat Board reflects, are also to the detriment of the farmer, or he wouldn't be sitting down destitute, surrounded by mountains of unsaleable grain. It will take a new kind of ingenuity other than the type "typical of the western farmer" (which is no different than that of other farmers in terms of protective ability) to solve the problem.

The answer lies not in giving grain away, or giving other goods away, but in the

Short Stats (continued)

sharing of the ownership of the productive facilities of the earth with universal humanity, and free consumption for all, based on the voluntary labor of all. This political guide-post will require objective pioneering beyond the time-worn concepts that have channeled man through the three stages of propertied civilization he has negotiated. Nothing alters this same. Modern agricultural methods, applied to the available arable land, were sufficient to produce an adequate diet to support a world population from ten to twenty times the population as it was in 1963, according to one expert. A new solution is needed, because a "new" situation has arisen.

THEY'RE FADING AWAY

OTTAWA (CP) Jean-Luc Pepin, federal minister of Industry and Commerce, said Tuesday night that distribution of wheat to underdeveloped countries would not solve Canada's wheat surplus problems. Pepin, interviewed on the French language CBC television program *Format 30*, said there are "fewer people in the world dying of starvation than we are led to believe." (Daily Colonist, March 11/70).

"BIG HELP"

Canada's decision to pay farmers for not growing wheat was hailed by Washington as a "gigantic contribution" to the solution of the world's bulging wheat surplus. To further illustrate the mental gymnastics needed to associate the profit nexus with the interests of society, - note that the existence of the Atlantic salmon is now threatened since science discovered where the salmon went on their migratory journeys after leaving their European spawning rivers. They are in danger of being "fished out" by Danish trawlers operating off the west coast of Greenland.

The "overproduction" of one food, and the imminent destruction of another source, - absurd contradictions that rise out of the system of class ownership in conflict with massive, socialized methods of production.

G. J.

Letter (continued)

for 12 Nigerian states would have cut the Ibos off from their oil," - the rich Ibos of course. On the other side of the noble conflict, Nigerian leader Gowon said, "But the war is not against the Ibos. It is against the personal ambitions of Ojukwu and his rebel gang."

Outside oil companies with their billion dollars of investments in Nigeria had to pick a winner to protect their stake and they finally chose the fees. Oil hungry France picked Ojukwu, and later lost entry to that vast, black pool. The profit hungry bosses of the Kremlin have long wanted a commercial toe-hold in Africa. Along with the British entrepreneurs they also came out on top by supplying arms to the Gowon regime.

The violent differences over which "native" businessmen were to get the local spoils did not make things that bad for the oil shareholders. Production later seemed to expand at about the same ratio as the increase in deaths among Ibo children.

Another news heading clarifies the picture further - "Nigeria, Once The War Is Over, Ready to Slice Juicy Money Pie."

Modern Society is organized to serve one purpose. It cannot ride two horses in opposite directions.

J. G. Jenkins, Victoria

SOCIALIST PARTY of Canada

OBJECT:

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

DECLARATION OF PRINCIPLES

The Companion Parties of Socialism hold:

1. — That society as at present constituted is based upon the ownership of the means of living (i.e., land, factories, railways, etc.) by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.
2. — That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce, and those who produce but do not possess.
3. — That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class, by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. — That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. — That this emancipation must be the work of the working class itself.
6. — That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and overthrow of plutocratic privilege.
7. — That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. — THE COMPANION PARTIES OF SOCIALISM, therefore, enter the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and call upon all members of the working class of these countries to support these principles to the end that a termination may be brought to the system which deprives them of the fruits of their labor, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

These 7 parties adhere to the same SOCIALIST PRINCIPLES:

LEAGUE OF DEMOCRATIC SOCIALISTS — Wien XII, Wienerbergstr. 16, Austria.

SOCIALIST PARTY OF AUSTRALIA — P. O. Box 1449, Melbourne, Australia;
Sydney, Australia, Box 2291, GPO.

SOCIALIST PARTY OF CANADA — P. O. Box 237, Victoria, B. C.

SOCIALIST PARTY OF GREAT BRITAIN — 52 Clapham High St, London SW. 4.

SOCIALIST PARTY OF NEW ZEALAND — P. O. Box 62, Petone, New Zealand;
P. O. Box 125, Auckland, New Zealand.

WORLD SOCIALIST PARTY OF IRELAND — 53 High St., Mus. 3, Belfast 1, N. Ireland

WORLD SOCIALIST PARTY OF U. S. — 285 Huntington Ave., Boston, Mass. 02115.

Those interested in the Object & Principles of the Companion Parties of Socialism can obtain further information from the above addresses or P.O. Box 237, Victoria, B.C., Canada



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